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# THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

OCTOBER

1912

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**Subscription Price, One Dollar.** Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, 61 East Thirty-fourth Street, New York.

*Entered as second class matter at the Post Office in New York, N. Y.*

# Announcement

THE New York office of THE UNITARIAN ADVANCE will hereafter be at 61 EAST THIRTY-FOURTH STREET. Our Chicago office is at 105 South Dearborn Street: and until further notice the address of the Editor will be 202 Madison Street, San Antonio, Texas. Subscriptions may be paid at any one of our offices, or at our old address—The New York Unitarian Headquarters, 104 East Twentieth Street. All editorial correspondence should be conducted with the Editor in San Antonio; except that news items from New England should be sent to Rev. Alson H. Robinson, 103 Cypress Street, Newton Centre, Mass., those from the Middle States to Rev. E. S. Wiers, Montclair, N. J., and from churches in the Western Conference to Rev. E. C. Smith, 104 South Dearborn Street, Chicago. We go to press the fifteenth of each month.

# The Unitarian Advance

*Formerly The Unitarian.* *Established 1906*

VOLUME III (NEW SERIES) OCTOBER, 1912 NUMBER 2

WE welcome to the good fellowship of our subscribers the numerous company of new friends who become ours by marriage,—through our merger with *The Western Conference Unitarian.* We hope they will like us, and feel at home with us. We hope they will miss nothing in THE UNITARIAN ADVANCE which made up for them the excellencies of their former Conference organ; and we shall do our utmost to help them realize how the best of those things, blended with something else, may gain new value. It is not of our nature to become *merely* a Conference organ: our genius is not local. Yet all that a live Conference organ ought to be we hope THE UNITARIAN ADVANCE will prove itself, to the former subscribers of *The Western Conference Unitarian,*—and other things besides.

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THE origins of THE UNITARIAN ADVANCE lie honestly in the heart of a local Conference *esprit de corps.* The *New Unitarian* was established in 1906 as the child of the Unitarian Conference of the Middle States and Canada. Two years before that, on assuming his new office, the Secretary of that Conference said in his first annual report:—

"Is it out of practical possibility to realize a dream which I find indicated in the recorded votes of your directors for some years past:—a monthly periodical which may be so much more than a mere Conference organ that it may immediately command a constituency of interested readers outside of our borders for its keen and incisive treatment of all things denominational, and yet be all that a Conference organ might be in immediate attention to Middle States and Canada affairs?.....Not a Conference organ merely, but a Conference contribution to a national denominational need for a *New Unitarian,*—alert, vigorous, frankly missionary in purpose, a voice for the more than New England passion of Unitarian optimism, zeal and consecrated hopefulness, which our Middle States churches peculiarly stand for: such is my recommendation."

This recommendation could not be immediately acted upon; but two years later *The New Unitarian* came,—with the Conference endorsement and approval. From the very first its subscribers have ranged the country over, at all times a majority of them living outside of the Conference which called it into being. It was the contribution of the Conference to others than itself. Since then it has changed its name twice, but its ideals and mission not at all.

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AND now it comes about that another Conference enters into the fellowship of the Conference of the Middle States and Canada in peculiar interest and responsibility for our going on. We stand now for the Western Conference Idea; we are exponent of the Western Conference Tradition; we are "News-letter" for Western Conference achievements:—and of course discover that this means that we are to keep on being just what we have been, all the time, in substantial method, spirit, and purpose; with some more good fellows added to our board of editors, who are just the same sort of fellows that the rest of us are, and more space given to Western Conference news than formerly,—which we have been clamoring for from the very start. Thus do we come to our own! We are legitimate offspring of the Unitarian Conference of the Middle States and Canada; we are official organ of the Western Unitarian Conference:—and we belong to all the Unitarian people that the continent contains. The fact that the Editor no longer resides on the soil of either Middle States or Western Conference, and that not even a majority of the editorial board belong to any circumscribed section, only gives emphasis to the ideal we strive for. Simply we are all for the Advance: and Western Conference, the new Canada, and the ever-pro-

gressive Middle States are all of a company in the zest. We shall travel well together.

———o———

WE put on the last page of our cover, this month, a statement of "things most commonly believed" which is of course very familiar to our readers of the Western Conference, but which they cannot be allowed to monopolize, because it is peculiarly expressive of the spirit and consecration of all modern Unitarianism. It had its origin at a meeting of the Western Conference held in Chicago in 1887, in a genuine impulse of conciliation and unity of the spirit after a troubled season of misunderstanding and controversy that had sorely divided their churches. The controversies we are forgetting, but this noble, undogmatic and beautifully idealistic statement of faiths and aims may certainly now be adopted with unanimous sense of consecration by all who hold the Unitarian name; and we are glad to use it for our symbol.

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THREE missionary responsibilities of signal significance are now engaging the enterprise of The American Unitarian Association and the denomination at large:—Winnipeg, Oklahoma City, and San Antonio. Of San Antonio we speak elsewhere,—and are likely to speak with unblushing persistency in time to come. At Oklahoma City we are carrying our gospel into a great new State whose unique circumstance of "newness" brings peculiar challenge:—the most dramatically adolescent State that our Union contains, perhaps, when we consider the exhilarating story of its beginnings. Success *now* at Oklahoma City is imperative if we are to have success at all; and a commanding success there now means the opening up of a wide range of influence throughout a region where rapid growth is attended by indomitable ambitions and resolute enterprise. We are glad that a young man of alert mind and versatile gifts combined with tireless energy and devoted spirit has taken this work in hand. The difficulties there are peculiarly baffling, but they come joined with opportunities peculiarly radiant with promise.

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UNDOUBTEDLY the enterprise at Winnipeg is the greatest and most significant missionary undertaking that we have ever entered upon. A new Empire is in the process of making in Northwest Canada. It is a section of phenomenal growth dominated by a sober earnestness of enterprise that is singularly impressive. One dare not prophesy what two decades will do for this new country; but if we Unitarians are to do anything that shall count as it ought to count to put the Religion of the Future where it ought to stand in this Empire of Tomorrow, the responsibility is sternly ours to make the beginnings of our enterprise in its chief city spaciously commanding, large-minded, generous spirited, strongly assertive and nobly compelling. In such fields we cannot afford to dawdle; and we are glad that the American Unitarian Association, (which works here in cooperation with the British and Foreign Unitarian Association), is giving good heed to its opportunities. Mr. Westwood, who now assumes charge of the work in Winnipeg, is a man well chosen for such an enterprise. He has pluck and daring, and he has peculiar gifts well tested by searching experience which commend him to this work. It is the business of the whole denomination to make sure that these gifts are not handicapped by inadequate equipment.

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ARE we not all becoming convinced that our wisest missionary policy is that of resolute concentration of resources, both of money and administrative ability at a few commanding points at a time, rather than a more discursive distribution of punier efforts at many points? In new sections, especially in rapidly growing cities, everything depends upon the vigor and sanity of the start. One Pittsburgh was worth a dozen—we will not designate the contrasts! If the denomination should sternly resolve to start nothing new in any section until it has brought to strong and self-respecting conclusion the four or five

enterprises of capital importance now waiting on our hands, we suspect that when the time comes to start other new things the things then started would prove doubly worth the while and the more easily enterprised for the waiting, and the whole denominational cause put much farther ahead.

———o———

MORE and more appalling become the revelations of iniquity involved in the "Police System" in New York as investigations proceed. One has hardly time to imagine a worse depth of ignominy than the last uncovered before the actuality of a new disgrace revealed outruns the rash imagining. How is it possible that human souls can act with such gross dishonor! Who is to blame? Last month we said some things about political implications,—the participancy of the "average voter." Look at another side of this thing. Weigh the significance of the fact that the chief field of all police graft, practically the sole source of its evil lies in the endeavor of the public to suppress not crime but vice; not stealing, or defrauding, or assault, or murder, or arson, or "sins against the neighbor": it is the suppression of sordid vice,—keeping people from doing things which hurt themselves, primarily, and which, from an extreme individualistic point of view a man has a perfect right to do if he consents to pay the price and take the inherent penalties;—the ministering to the demands of the gambler, the tippler and the sensualist,—it is in the realm of these things that the fertile opportunities of police graft lie. If the gambling den, the saloon and the brothel were eliminated from the social order or else all attempt at their suppression given over, the "System" in police corruption would be a very petty affair.

———o———

WHO is responsible for this trinity of malign institutions? Bad politicians? Foolish police administrators? Clumsy-witted and incompetent legislators? Of course: every scamp and fool of them! But does the big end of the blame lie with any of these? Why the gambling den, the drinking saloon, the brothel? They are all disgracefully evil places. No respectable person can endure the thought of their being tolerated in a civilized community; we are amazed when we discover that our police systems tolerate them. Yet note: what happens in the gambling den is the same sort of thing, (save for degree and atmosphere), that happens in many ladies' parlors, in very many respectable men's clubs, a part of the normal pastime of very many of our very best people. What happens in the drinking saloon which has to be regulated and restricted at enormous cost to the State, its evil is so pernicious, is the same thing that happens, (save for degree and atmosphere), absolutely without rebuke where nine out of ten of the average respectable citizens in good society congregate for average social functions. And what happens,—how shall we dare approach the reticences of our last category?—why, what happens on the stage in highly reputed theatres, (we are not referring to "problem plays" which have their wholesome value, though we don't like them), where the support of our most respectable people pay the bills, what happens too often in social circles that are conspicuous for prosperity if not for refinement, (and so many people cannot see the difference!), what creeps into current literature which good people pay for, and pass around amongst their children, what actually is interwoven in the unshamed way of living of the popular "man of the world" who stands well everywhere,—is but the beginning of the evil that fills out not by perversion but merely by continuance into the evil of the "nameless place." Here is fed and stimulated and conventionally excused and pandered the appetite and the imagination and the final standard of respectability "that goes," which make possible everything that happens in those places whose suppression costs more to the community than the suppression of its grosser crimes, if honest effort be made for the suppression; and whose non-suppression fairly inundates the police swstem of every large city with the temptations to corruption and graft well-nigh irresistible.

THE "average citizen" is wise if he takes heed of the fact that politics includes a lively sense of responsibility as to municipal conditions even outrunning attention to national issues, that the pressure of public opinion bear with straight insistence on the wholesome and businesslike administration of local functions; that the local party boss and the local party machine give place to the concerted will of the right-minded and wise-seeing elements that ought to dominate society. That in its essence is what "progressiveism" in politics aims at. And the church of religion fails of its primal trust if it prove voiceless in effectual urgency of the gospel of civic righteousness. But beyond all that, the average true man and woman of worthy instincts and pure ideals must equally discover that right religion involves a lively sense of responsibility in so reacting on public opinion and social sentiment that respectability's participation in the evils that pay for protective graft be sternly brought to an end. That church of religion is recreant to its trust that does not seize with dramatic directness every opportunity honestly coming to it to help make social custom square with law of righteousness; to make the prophetic word of denunciation against "respectable vice" vital, searching and compelling. Social justice and individual virtue must always go side by side; to neglect the stern exactions of the one is to fix postponement for the sure advancement of the other.

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THE New "Progressive party" is responsible for two good things which bring us hearty joy. The first is its resolute acceptance of the issue of social justice involved in the demand of women for the rights of franchise; the other is the nomination of Oscar S. Straus as candidate for Governor of New York. We have already made our attitude as to the first point unmistakable. There may have been more "opportunism" than genuine zeal in the adoption of the suffrage plank at Chicago. We think there was. Then all the greater is the significance of the fact that the most adroitly schemed attempt to make a new party movement popular that the American people have ever known should so unreservedly commit itself to a cause which heretofore has brought but laughter to the politicians. From this time on, woman's suffrage is a political issue and a national concern; it is identified with "progressiveness"; it is a part of the program of social justice and constructive democracy,—and it will arrive.

The nomination of Oscar S. Straus in New York is in a sense local and personal; but to give to the people of the most populous and richest State in the Union a chance to vote for a man of his fineness of character and nobility of public spirit means very much indeed. As Woodrow Wilson said: it is an admirable nomination on an admirable platform, which puts the other parties on their mettle. If, as may too easily happen, the alternatives are the sort of man that Boss Barnes will "pick," and the sort of man which Boss Murphy will "endorse," a great many citizens who have no love at all for the Master Opportunist heading the national Progressive ticket will rejoice at this chance to honor one of New York's noblest citizens and avail themselves of the services of one of her most public spirited servants. New York is in the temper of mind, just now, to seize such an opportunity with precision and unmistakable thoroughness.

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## THE LIVING CHURCH.

ONCE upon a time, so our mothers tell us, the church was The Church. Prince as well as peasant bowed before her; for in her lap she carried salvation, and every village priest had under his cassock the key to the postern gate of the New Jerusalem. Then was the heyday of the ministry, it was worth while to go through the theological seminary. But today the church is truly loved by only a few, feared by none and despised and rejected by many. Have you ever heard what the wise man in the corner grocery has to say about the church? "She is dead and the ministers more so." And not a few of the wise men belong to the church either by infantile profession or by juvenile marriage. There is

grumbling among the ranks of Christian soldiers and there is discontent among the captains in the pulpit. No easy matter to be a parson today, not even on a "cool thousand" a year. Ah, if it were not for the dear women, who still love the service and like a "beautiful" discourse some preachers would find little comfort in their ministry. When sister Dorothy shakes hands with the Reverend after the service, he feels that his sermon found one soft heart and was worth all he expended on it in devout labor and in standard oil. But after all that contentment will not always last. When the parson goes home after the evening service, then sometimes the dissatisfaction of the "corner grocery" will creep over his soul. He will meet on the street with "such evidences" of "Christian" civilization, that his convictions will stagger. He feels that there is something inefficient and insufficient in his work and ministry, and in his heart he will ask himself if after all he be worth that munificent salary that the faithful Marthas scrape together by suppers at 25 cents per plate and rummage sales, and which in part they coax out of the pockets of their reluctant husbands. Certainly "wise" man and parson are not altogether wrong and there is some reason for all this esoteric and exoteric kicking against the church. The church has not been making use of all her opportunities. Still under the ban of mediaeval doctrine or 19th century intellectualism, she has not fully realized that the keys of social salvation are in her hand. The idea of post-mortem felicity in Orthodoxy and the notion of theological enlightenment in the liberal church are still too much in the foreground. The church for which the world justly is looking, is the church whose life in all its activities will interlink with all the efforts for good in the community social and political. Yet on the other hand the judgment of the "wise man in the corner grocery," is not altogether wise, and the minister who has conscientious scruples about his thousand a year may after all be somewhat morbid in his self-criticism. It is foolish to condemn "The Church." There is not one church, but many, and not a few of these many and more every day enter into the life of the community and nation. They are alive and not dead, more alive than the wise man who smokes his pipe and scolds the old church. There are churches which by their favored condition and exceptional leadership have by their organization become a factor in the reformation of society. Blessed are such churches and all glory to such leaders. But there are others, whose foremost aim is not civic reformation but the social regeneration in which all sound reform roots. Such may not be modern and the talk of the town, yet they may have abundant life.

Let us beware of dogmatism on this point. Let us beware of rating a church merely by its committees and put organization for reform above the spirit of which it is an expression. That same spirit may work in humbler yet no less efficient ways. Much good may come from the "mere preaching," if the word is aflame with love for right and truth. Then the preacher to the few may in his way accomplish as much good as he who can marshal his committees of social service and who launches his anathemas against a perverse administration. I heard some orthodox men preach this summer. One of them endeavored to preach a "civic" sermon. The good man spoke about the "proud, pompous, predatory wealth," and bless you the pirates in their pews smiled, and some slumbered and slept; and one of them took the parson to dinner. In spite of his message that man gave little life. Another I heard who had a living message, though he never denounced the "pirates." He brought home to his hearers the needs of the hour, a craving for better things and his sermon made for righteousness in and out of office. He "preached" and his life became the light of men. To me that preacher to fifty, that orthodox preacher was more of a brother than many a liberal, whose entire stock in trade consists in a "deodorized" theology or "undigested" sociology. We want a living church with a living gospel; we must have living men, who put life above theology and above sociology too.

G. R. G.

## SAN ANTONIO.

A CITY of romance and langorous beauty: a place of luxurious loitering and health-giving delight for multitudes of wintering tourists each year, this largest city of the most spacious State in the Union brings peculiar invitation to the liberal cause for energetic missionary enterprise. For San Antonio is of course much more than a tourist's city and health resort, though many of our northern people know it only as such. It is a city full of commercial enterprise and civic energy. Rapidly growing in population, having in 1900 a population of a little over fifty thousand while today it numbers a hundred thousand, its increase has been chiefly of the more vigorous and enterprising elements. It lies near the centre of this vast State of imperial domain whose wonderful diversity of wealth-producing resources in recent years has developed to such extraordinary range; near it is the beautiful State capital, Austin, containing the richly endowed University of Texas; and about it spreads a productive and growing country which looks to San Antonio for its natural metropolis.

The Unitarian cause is not wholly new in San Antonio, a society having been organized here some years ago, and services maintained for a considerable period. But the present movement is practically new, and attended with greater promise than has hitherto prevailed. A good company of devoted and plucky people have been rallied to the cause; a substantial annual subscription pledged, and an earnest spirit of organized endeavor enlisted. Of course a vigorous branch of the Woman's Alliance is the heart of the enterprise: it usually happens so with our livest new movements, nowadays, and Mrs. Mary B. Davis is responsible for the organization of this branch. The inspiring services of Rev. Henry C. Parker and his wife, who spent a part of last winter organizing the movement did very much to bring the work to its present promising condition.

Of course the South is not an easy field for the Unitarian cause. Traditions here are against us. For one thing, religion is taken more seriously here than in the North. That has some advantages; in the long run it has great advantages even for our "heretical" phases of religion; for the worst hindrance to our cause is not the opposition of a hostile "orthodoxy" but the blight of unopposing apathy,—and that the South rarely presents. In the short run, however, the fact that a people take religion seriously inevitably means that they take it rather conservatively. They are genuinely timid about innovations; the menace of the heretic is an honestly fearsome menace; and the Unitarian cause must make good in the face of vigorous disapproval in almost every Southern field. Yet the new life that is pouring into Texas is essentially progressive; and to the degree in which the Unitarian gospel shall prove itself vital, constructive, persistently persuasive and genial, and charged with whole-hearted sympathy, it is bound to prevail.

In a city of a hundred thousand people, moreover, where the dominant theologies have been aggressively promoted a new religious movement must inevitably face the competition of rich, strongly entrenched, socially assertive organizations having much to offer in the outward circumstance of ecclesiastical allurement which we cannot offer. Our services must be held in a hall. We are fortunate at San Antonio that our meeting place is attractive and well located; but the best of halls is not as a worthy church structure to those who love the atmosphere of a fitting home of worship. Congregations must at first be small, music modest, social accessories not luxurious, and prestige an advantage yet to be won. The challenge of difficulties is great: so much more shall be the allurements of stalwart service be exhilarating to a people of pluck and consecration.

But of course no adolescent movement in our liberal cause can be sufficient unto itself. There is a certain aspect of traditional Congregationalism which in its lowest terms is but a principle of Congregational selfishness. We no longer stand for that. The Unitarian cause in Texas is the cause of all Unitarian people the country over. The South needs our gospel as the North and West need

it; and the new South, pre-eminently, where new destinies are shaping in the face of problems peculiarly baffling, and yet in the face of conditions peculiarly inviting and congenial, waits only for such manifestation of our spirit as shall seem vigorous and genial alike, warm, genuine, sympathetic, and constructive, to give us hospitable home.

We believe that San Antonio is going to prove interesting to our people everywhere in many ways; we believe that our enterprise here will prove attractively worth while. We shall venture more than once in the future, we suspect, to invite the cordiality of much generous co-operation from friends wherever the cause of the liberal faith is loved, and we have not the least idea that ever that invitation shall be unwelcome or in vain.

# Should the Church Go to Smith?

By Henrietta R. Eliot,

*of Portland, Oregon.*

It often happens that the chairman of a public meeting is obliged, in duty to a printed program, to cut short a discussion at the point of greatest interest, leaving many would-be speakers to swallow their unuttered arguments. I have often felt *for* such people; today I feel *with* them. Mr. Nicholson's article in the June *Atlantic* entitled "Should Smith go to Church?" roused in my mind an interest which the various comments upon the article have served to increase, and which—with the two answers to the article in this month's *Atlantic*—has reached a point demanding expression: but alas! the chairman—(otherwise the Editor of the *Atlantic*) has closed the discussion! Probably foreseeing the inrush of many belated enthusiasts like mysyelf, he prefaces the publication of the answers in this month's issue, with the announcement that the matter, so far as space in the *Atlantic* is concerned, is closed. May I utter my tardy thoughts through the Advance?

"Should Smith go to Church?" Mr. Nicholson says he should, but will not, and suggests a reverse of obligation. Perhaps the matter will bear a little further discussion.

Among the many people who write about the falling off in church attendance —especially the attendance of men—but few "get anywhere." I have little hope of "getting anywhere" myself. Indeed, I fancy that the "where" we are all seeking is not yet on the map. Perhaps the best that any of us can do, is to cut away some of the underbrush, so that those who follow may have a clearer outlook ahead; or, dropping the metaphors, we may, to quote Mr. Nicholson, help to "crystalize a more intelligent sentiment."

Mr. Nicholson's article should itself give help in just this way, and the earnest suggestion with which it closes, namely, the unified seven-day church, is most inspiring, and, possibly, practical. I shall refer to it later.

Mr. Nicholson says, "If the Church no longer attracts men and women in our strenuous and impatient America, it is manifestly unjust to deny to outsiders the right of criticism." Quite true. But these critics need neither permission nor encouragement. They will criticise, intelligently and unintelligently, in season and out of season, whether we deny their right to do so or not. The criticism of *insiders* is a different thing, and if made in the spirit of individual as well as corporate responsibility, it may effect something.

Those who love the church most, feel most keenly its faults and failures, past and present. Its superstition and intolerance in the past have reacted in a widespread, though seldom carefully thought out, revolt against it; and the church of the past is much more to blame for the Smiths of today, than the church of the present.

But criticism, to be helpful, must deal with the church as it is today. What needs to be said, as well as what does not need to be said, has, in the main, been

said; the strings most often harped upon being its shortcomings in social work, and its failure to "attract" people to its services. This last may or may not be wholly the fault of the church, for while it is sometimes true that "the hungry sheep look up and are not fed," and finally stop looking up, it is equally true, that the sheep do not always want the food that is good for them; and there are few sadder things in the church today, than the frequent spectacle of a minister, who, in his effort to "attract" a big congregation, lowers the church service almost to the level of vaudeville.

This is especially sad when the attraction succeeds. I was taken by a friend to such a service, while visiting another city last year. It was held in an immense auditorium seating several thousand. Two large bill boards faced us as we entered the lobby, one showing a life-size picture of the minister, the other giving the subject of the sermon:—"Play Ball; Hits Hot from the Bat." We were told by the polite ushers that there was no seat short of the fifth gallery, an announcement repeated at each landing, as we climbed heavenward. When we reached the fifth gallery it looked as if there were no seats there either, but two were pointed out at the far end of the curve, and I sat down, in what I tried to make a kind and "convincible" frame of mind. The strong congregational singing was stirring, even if the music was unchurchly; but the sermon! It began with a vivid description of a match ball game of the day before, and a defence of ball playing in general. When answering the often urged objection that the game encouraged betting, the speaker said,—"Why, you can bet on anything. There is a fellow back there now," pointing with his finger, "betting on the length of this sermon." At one point, I have forgotten in just what connection, he said, "I suppose some of you fellows think preaching is an easy business. I would like some of you to try it. I wonder how many people you would get to come and hear you!" and so on. He told story after story, very funny ones, which have served me a good turn at many a dinner company since. But at last he began to speak with some strength and dignity of the influence of ball playing in creating decision of character. As he reached this point, my heart warmed, and I thought, "Perhaps this big audience is to hear something worth while after all." But alas! the thought had hardly shaped itself, before he roared, "Decision of character! What is a man worth without it? What do you young women think anyhow of a namby pamby kind of a man, that hasn't even enough decision of character to propose?"

With this wisely timed utterance, and the titter that followed it, the opportunity of the evening was lost, not to be recovered; and I returned to my hotel sick at heart, remembering that only a few blocks off was a church (whose people, by the way, were active six days in the week in "deeds of week-day holiness)," whose minister preached sermons, Sunday after Sunday, spiritual, intellectual, practical and up-to-date, to infinitely smaller audiences.

The lack of activity in social service is a serious charge, and only too often a just one. But it, too, needs a "grain of salt," for although social service is the natural, indeed inescapable, accompaniment of true church activity, it is not, if I am right, its primary function. That function, I take it, is to plant and foster religion in the hearts of men and women; a religion that will indeed issue, not only in love of God, but in love to man, with all that this implies of social service. Food and water, air and light, are not blood and bone, but they make it; and churches are not primarily clubs for good citizenship or the relief of the poor; but if doing their duty, they are inspiring people to just these things.

You may say, "Why, then, is secular philanthropy so successful?" The question seems apt; but does not another one answer it? Would a single so-called secular philanthropy exist today but for what the church (with all its sins and blunders through the two thousand years of its existence) has brought into and kept alive in the world? I believe speaking largely, that every secular philanthropy is as truly the offspring of the church as if housed in one of its buildings, and supported by its contribution

box; but its work is often better done by virtue of better business management, than that of the philanthropies conducted directly by the church. Indeed it is sometimes wiser for church members to do such social service work as they have strength for, under the direction of one of these well-managed plans, than to start another in their own church.

Mr. Nicholson, after commenting on the passing of philanthropic work from the direct control of the church, says,—"If it is true that the service here indicated is better performed by secular organizations, why is it that the power of the church has steadily waned ever since the losses began?" Sequence is not always consequence, and so many things have contributed to the altered relation of the church to the community, that it is not easy to tell just how far any of them is responsible. But if cause and effect could be proved to be as direct as Mr. Nicholson suggests, should the church attempt to take the work back again with the *motive* of winning back a lost prestige? Should it not be simply because the church honestly believes that it can do it better as a church, than is now being done?

I believe with Mr. Nicholson that the best outlook for the church is toward the unified, seven-day organization. I fear, however, that it must remain, in many places, and for some time to come, an outlook rather than a realization. For I fear there are as yet comparatively few patches of the social soil ready for such planting. We must work toward it; but we must also wait; wait and work, work and wait again; all the time alert to see opportunity, to help make it and to use it.

Radical changes are seldom permanently successful, when suddenly superinduced upon old conditions, and we cannot unite people, any more than things, simply by shutting them up in the same box. A great deal is being done to get people ready for the "good time coming," by more and more liberal preaching, even in those churches still holding and loving their various sectarian names.

But here again is a danger. There are two ways of liberalizing people's theology which do as much, if not more, harm than good. One, the recklessly destructive criticism which, so to speak, pulls a man's house about his ears, and goes off smiling, without offering him a better shelter. The other, the ignoring of all theological differences with a sort of glorified good nature, or pooh-poohing indifference. The first, namely destructive criticism, is responsible for very many of the Smiths among thinking and reading men. Their faith in the old beliefs is irrecoverably gone, and no new ones replace them. They have, as they often express it, "thought themselves out," and they do not care enough about it to think themselves in again, by another door. There are ministers who could help them to a faith at once reverent and emancipated, but they do not care to hunt them up. They have been fooled once, and they do not care to try it again.

The second is often supposed to be the correct attitude for the minister of a Union Church. But I submit that it is not. There are in such a church people to whom their especial theology, still seems of the essence of religion itself. To some,—and I have been of the number,—the doctrine of the Vicarious Atonement, for instance, is so inexpressibly precious, so at the root of all religious feeling and aspiration, that a prayer or sermon not definitely implying it, is a nut with all the meat taken out. Others, again, feel that this very doctrine implies a God unworthy of love or worship; for one's idea of God, however inadequate, must at least measure up to one's own moral sense. If the members of a congregation really care about the theology so intimately interwoven with their religious thought and life, it is going to take a man baptised not only with the Holy Ghost, but with all the results of Modern Theological Scholarship to weld them into a worshipful, aspiring, united whole.

Such a man, while he may avoid direct reference to theological points upon which members of his flock differ, will instinctively voice, in his prayers, without effort or tongue-slip, the universal need and aspiration, and his sermons will breathe a catholicity of spiritual truth that will feed and help protestant and Romanist, liberal and evangelical alike.

By such preaching as this, spiritual, practical and uncontroversial, but from the standpoint of advanced scholarship, a man will, in a few years, unconsciously to himself or others, have brought his congregation, intellectually as well as spiritually, to his own high ground; and however diverse its original elements, it will wake up to find itself theologically emancipated, with, however, an emancipation infinitely removed from the indifference of non-belief so often mistaken for it.

Decry dogma as we will, I believe that right-thinking is important as well as right feeling and right acting, and that there should be a clear and painstaking-attained intellectual basis for the religious fervor and motive power in our lives, if it is to stay by us through all the shock and strain that these lives must undergo.

II.

I hope it has been evident in what I have thus far said that I think the church has great need "to mend its ways"; but I do not agree with the general sentiment that Smith's non-attendance upon its services is entirely its fault. A part of the blame lies with Smith himself, and with the social and economic conditions which make so many of him possible. To speak of these last would be to repeat an oft told tale. The social craving for money and what it will buy; and the tremendous pressure of business which leaves Sunday as the only day upon which most men can take a free breath—if, indeed, it does not fill that day as well. Smith might more legitimately throw the blame of his unshriven days upon these things than upon the church itself, if he is looking for something or somebody besides himself to blame.

But I fear a great part of the fault lies at his own door. He is, as Mr. Nicholson says, a good fellow, and when he first dropped his church-going habits, he was probably honest, or thought himself so, in saying that the church failed to satisfy his needs. But how much finer a thing it would have been to have stayed with it and helped it to satisfy somebody else's needs! Or, if he felt that to be impracticable in the organization to which he belonged, could he not have tried faithfully to find some other to which he could consicentiously owe allegiance? There are few cities now that have not at least one church whose preaching is emancipated in doctrine, and which offers many avenues of usefulness.

But he did neither, and now he not only does not want to go to church; he does not want to want to. For, as Mr. Nicholson says, he gets on well enough without it, and "on" means, in Smith's vocabulary, much more than "up." He left the church because it failed to meet the needs of his soul. I fear his soul no longer has any needs of which he is conscious. What he most needs now is the consciousness of need. He has for so long shoved his soul to the wall that it has become content to stay there, and has forgotten that it was once hungry. One reason why he does not like to go to church is that in rare instances when he does go, some old spiritual possibility stirs feebly within him, and makes him vaguely uncomfortable, as the severed nerves of an amputated limb ache, on occasion.

He would probably approve in the abstract of the Unified Seven-day church. He perhaps even thinks he would attend it; but he would not. He enjoys the pleasant picture of its ever-open doors with large-hearted workers for humanity passing to and fro; but could he find time to be one of them? No. He would admire it and give money to its philanthropies; but this, with a little talk about Sunday being his only free day, would end the matter.

This is called an unspiritual age, and it is, but perhaps not more so than its predecessors, though a snap judgment might so pronounce upon it. Much that it has discarded, however, was only superstition, fear or sentimentality masquerading as spirituality; and there has never, perhaps, been a time when the great leaders of thought have reached to loftier spiritual heights than today. But it is true that nothing is now held too sacred to be asked for its credentials; and all our beliefs have to be fought for before they become fully our own, and few of us are willing to fight to a finish. The result, for many of the rank and file, is a growing dis-

trust of all things having to do with religion and its organized expression.

Two generations ago good Americans mostly went to church; they wore, as it were, the church uniform and spoke its lingo, whether they were in their hearts truly religious or not. But I doubt if there were really more religious people then than now. However this may be, we can now put our finger on them with more certainty of finding them there when we take it up; we know what we have to count upon.

This seems to be the situation. The church stands related to it as the gardener to the rose bush which he had thought was dying, but which has shown nevertheless, such persistence of life that he has decided to cut out all the old, dead wood, and give it another chance and a better chance than was possible while the dead wood remained. The outcome of the new chance for the rose or the church depends upon many things. I doubt if anyone is wise enough to tell the church, as a whole, just what to do. Individual churches must work out the problem on their own ground as the light comes to them. I think, however, one general principle is safe to follow; that all methods be measured by what they help the church to do for humanity rather than for its own upbuilding, either in numbers or churchly equipment, for more real good is often done by a small church with a modest building and congregation than by more pretentious ones with "a name to live." It is as true for a church as a soul that "he that seeketh his life shall lose it."

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## ON A CITY STREET.

By Grace Schoettler.

Pent between frowning granite walls,
The stream of life tumultous pours
With mighty sweep,
While loud and deep
The voice of its thunder reverbrant roars.

Out from the misty past it sweeps,—
On,—to futures that gleam with light!—
We thrill to thy power,
We trust in that hour,
Oh Tide of Humanity! Triumph the right!

*Buda, Ill.*

## UNITARIANISM AND DOGMA—A CRITICISM.

By Rev. James G. Townsend.

A UNITARIAN church should do many things. It should above all feed the imagination and the heart, it should inspire religion. And as the personal way, the meeting of God and the soul will be to the multitude the way of ethical and social salvation, it should keep that way always open. A Unitarian church should, as Mr. John Haynes Holmes suggests, throw light upon the great social problems. It is as necessary for a man to know how to make a living, as it is for him to know how to live. A Unitarian church should always be open, and as friendly to every one as a room with a roaring fire on a cold day. It should look after the studies, the reading and amusements of the young. There should be for them music, poetry, the drama, the game and the dance.

But more than this a Unitarian church should give the people a theory of the world, a philosophy. A number of years ago I said that the most significant and serious thing about a man is his theory of the universe, his philosophy. Mr. Chesterton has followed me in this. (Do not take me too seriously.) I maintained that is was a necessity for a man to have his intellectual conceptions, a definite philosophy of life, even if it were very crude and imperfect.

But here comes a protest. "Truth is no absolute thing but only related" says Mr. John Galsworthy (following Pater) in a recent "Atlantic Monthly." Of all general truth, probably, but may there not be indvidual truths or dogmas which are absolute, for example, that two and two make four?

Mr. H. G. Wells says "that there is no abiding thing in what we know." That would mean that of all the innumerable growths pushing up their soft, tender fingers through the soil of the past there never came a flower, a bud, or even a leaf. But last night I saw Jupiter flaming in the southern sky, and this morning I heard a robin sing, and marveled at the beauty of the golden dandelions.

It is the fashion to say that the Unitarian thinker must not make generalizations, but is not this quality that which makes him a thinker? It is the fashion to affirm that we must not come to any definite conclusion in religion. Some ministers are so afraid of dogma and their sermons are so attenuated as to be colorless, odorless. It is considered almost an impertinence for a minister to have positive convictions. It is said we live in a world where there are no horizons, no outlines, no boundaries. Men are afraid that belief will harden into bigotry forgetting that he who has no belief may be the greatest bigot. It is a poor religion that must rest on falsehood, yes or on indecision. I assert that the human mind can advance, and this must mean the breaking of chains, the pulverization of old dogmas, the widening of horizons. This does not imply a kind of preaching that is so undogmatic, so cautious, so innocent of theory as to be meaningless.

What would Christianity have done in the 18th century without the pregnant words, the indecent ideas of Rousseau, which gave it so wonderful a rejuvenation? But to come nearer to the present, to study some significant facts which lie right at our doors. There are four men who in the literary, economic, and social world have had a wide influence. And all of them have their dogmas. Mr. Rudyard Kipling believes in England—her soldiers and sailors; Mr. Bernard Shaw believes in the possibilities of human nature, in "the superman"; Mr. H. G. Wells in Socialism; and Mr. John Galsworthy in "Justice." Now not only do these four men seek to find themselves intellectually, to construct a definite philosophy, but so does your next door neighbor, every man whom you may meet on the street, for human beings cannot exist without a hope, an ideal, a philosophy.

I do not mean that we should give to the people those interpretations which were made by the English and German philosophers in the 18th century, nor those given by Emerson, Parker, Weiss, Wasson, Chadwick and others in the 19th century, now so inadequate. The 20th century has brought new problems and these are in my judgment: What is the meaning of human life? Is there a truth corresponding to that idea of Deity which is commonly believed in? Is there a human individuality which survives across the mysterious gulf? And is this universe moving to a goal that is worth all the anguish? Now I believe that those teachers, seers, ministers, who recognize these present problems, who open new ways of thought, new paths for human activity and advancement will be the true leaders of the people,—not those who turn our eyes to the Star of Bethlehem, in the past, but those who show us how we may reach those distant, iridescent mountains before us whose tops are touched with the gold of the sunrise.

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When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on a minute longer, *never give up then,* for that's just the place and time that the tide'll turn.—*Harriet Beecher Stowe.*

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A pompous deacon, for the first time taking a Sunday-school class, was trying to bring the beauty of the Christian life, and asked "Why do people call me a Christian?" There was a little pause. The youthful minds were puzzled. At last one smart boy hit it. "Please, sir, it's because they don't know you," he said.

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Mercantile life has come to be in America a gentleman's employment. Who can help seeing that it only involves a question of time for mechanical occupations to receive the same recognition? Who can go into a machine-shop of the present day without thinking how much more of intellect dwells in those wheels and bands than in the majority, not merely of counting rooms, but even of courtrooms and pulpits?—*Thomas Wentworth Higginson.*

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It is something to paint a particular picture, or to carve a statue, and so make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This morally we can do.—*Thoreau.*

# The God-Hypothesis

By Everett Dean Martin.

THE child asks, "Who made me, mamma?" The mother answers, "God made you." The mother has told the truth, and the child is satisfied. For the statement that God is the cause of anything is at once the most obvious and the most general of all truths. But it is not an explanation, inasmuch as God does everything. Although we may never trace the series to its end nor discover the secret of its change producing power, an explanation must in some degree trace the sequence of cause and effect.

Even if this sequence be traced only a few steps back from the object to be explained the mind is happy in performing its proper function. For in learning the antecedents of anything we may see it as a part of a related whole of experience. It becomes under certain circumstances an expected event. We can anticipate it and so the more easily adjust our conduct to it.

We are learning today that mental life exists for the practical business of living, and not, or only secondarily, for the esthetic satisfaction of theoretical speculation. Psychologists say that the mind is functional in its nature: that therefore the ability to philosophize about the universe is a sort of by-product of an endowment acquired in the struggle for existence to aid the organism in grappling with the outside world. According to this view the mind seeks an explanation of things first of all in order so to correlate its experiences as to be prepared for the next thing that comes.

This is why theories which were once perfectly satisfactory explanations of the world are constantly being found inadequate. For many centuries, and to many persons even now, Theism, the assertion that God, the 'Great Artificer," had made the world has been the most simple and complete explanation of the origin of things that anyone could wish.

This assertion was seen to be too general to constitute an explanation of existence only after the race in modern times had attained a fairly accurate and detailed knowledge of the process of nature and felt the need of a readjustment of human conduct to the scheme of life as a whole. Then the creation theory was modified by the more definite notion of Evolution. Science busied itself with following through the inner connections of things. It began to view the unfolding of existence as one great process and to delight in the discovery of certain changeless principles of development. And as one would describe a hyperbola by writing down in algebretic symbols an equation of a moving point which should be true of any and every position in the curve, so naturalistic philosophers sought to express in definite formula those great principles the application of which to any fact of nature would accurately describe the cosmic process. This was the most daring concept of the Nineteenth Century and constitutes the value of the work of Herbert Spencer.

And the theologians were frightened. Such an explanation "ruled God out," that is, showed the creation-hypothesis untenable. Therefore many persons, to whom the assertion of creation by impersonal principles seemed agnostic and unspiritual, were not slow to posit outside experience and behind the process of evolution the Eternal Spirit, the Infinite and Unchangeable, in whose eternal counsel the whole scheme of evolution had its origin. He by very contrast with the change and decay of all things seemed yet more real. "He," they said, "it is who causes the process of evolution to go. And He shall abide as He was in the beginning after the ages have reached that culmination which before all worlds he had purposed."

In this way it seemed to theologians that they had saved the God-hypothesis. And between "agnostic" evolutionist and "theistic" evolutionist the debate was long and often bitter.

Now to one who shares the newer point of view the wonder sometimes is, what

it was all about. Both these positions seem so much alike. Recently the question has been pressed home to the evolutionist of the Spencer type, "Those 'First Principles' and immutable laws,—have you not in their construction, presupposed the whole process of evolution? Is not the whole process tucked away in these formulas for the philosopher who put it there to draw out again as a magician produces at the right moment the ball which he has previously tucked up his sleeve? Are you not begging the question? Is not the existence of these very 'first principles' the matter in question?" If evolution produced these laws, then how? If these laws are eternal and immutable, can we, properly speaking, say that there is any evolution at all? Does not your mechanistic definition, true equally of each and every stage of the process render unreal the change which goes on within experience, and do not these eternal changeless principles become the only reality? Is not Bergson correct in his contention that according to this view evolution is hardly more than an appearance?

The other view, which he calls "Radical Finalism" is subjected to the same criticism. Only now it is "purpose" instead of principles that causes the trouble. In the Infinite Mind, which is the real ground of existence, is not the whole scheme of evolution an accomplished fact beforehand? Again the cosmic process becomes meaningless. It is a mere shadow. There is no more substance in the things we see and experience than there is in the shadows cast on the canvas at a moving picture show. The Reality is the contrivance up over the heads of the spectators, a machine outside the process, which no one sees but which makes the shadows dance.

This world then becomes a mere copy, one among countless other possibilities, all identical, all mere shadowy reproductions of an activity that took place elsewhere. This world, as William James once suggested, then is a mere stereotyped copy of the *de luxe* edition of the Universe which exists only in the absolute. And you will remember how Professor James rejected such a world and its absolute prototype as meaningless. Reality cannot lie without the cosmic process. How can that which is outside human experience be declared true or false? What possible significance can it have? The feeling is growing that unless a thing makes an actual difference, that is, unless it enters into the process, unless we can in some way act upon it, unless there follow some practical consequences from its existence, then to all purposes both of life and thought nothing is affirmed by the assertion that it is true.

So as Professor Foster has said, "a God outside the cosmos is dead." It would seem that "theistic evolution" is a contradiction in terms. And neither the word God nor, as Hoffding has shown, any other religious phrase has any value as an explanation of the origin of things.

Then has the God-hypothesis failed? By no means. It is now seen to be what it really is, the object of the faith judgment. The idea of God is the symbol of our appreciation of the ideal possibilities of existence. To say that the idea of God is a symbol may appear, to some, atheism, but it is in fact the very opposite. It is only so that the idea can have any religious significance at all. As symbol the word God comes to stand for a fact of experience. Belief in God may no longer be a speculative opinion about something outside our world, it becomes a matter of the inner life, a sign of one's value-creating capacity. The world has too long believed in God for theological purposes only. It is time we learned to believe as a creative act of the spirit.

Spiritual life is not a logical proposition, but an act of the will. Ask the average Protestant, or even Liberal, what he believes and he begins to talk about things supposed to have happened long ago, or in the morning of eternity, or certain biblical traditions, or the laws that govern the universe, or to make certain, or rather uncertain guesses about the Hereafter or the Infiinite. Why does he not talk about the inner significance of things?

I cannot see what speculation about the Infinite has to do with religion. For purposes of faith, as history clearly demonstrates, God need not be infinite at all. In-

finity is a mathematical fiction not a faith judgment. Religion did not begin, nor did it ever lift human life by the power of great enthusiasms, through speculation on the perfection of the Absolute. It may be questioned whether any of the great prophets of the Spirit ever thought of God in the sense we mean by the term Infinity.

The ancient Hebrews certainly did not think of deity in this platonic sense. Jehovah was their god of battles and of justice, dread principle of the mysterious destiny of the race, symbol of the fact that the Universe somehow fights on the side of those who struggle for their ideals. From our point of view Jehovah is a very crude character, but He was God to the men who fought with Him. He shared their lot, his existence made their lives worth while, he deepened the emotional possibilities of their souls and enabled their hands to achieve.

There is of course no more reason to the modern, why Jehovah should be identified with the God of the Universe than Zeus. The God of the Bible affords us little information about deity, but He is a wonderfully inspiring symbol of the moral issue of living. He has tremendous spiritual significance as the expression of those values which brave men in the crises of their lives created.

According to the newer view of evolution, it is the spiritual principle in existence itself that is in process of evolution for only that which is psychical may have a history. The religious significance of this point of view would seem to be of the very greatest.

If God is within the process, if his self-realization *is* that process, and if this world of actual experience is the real world and not a mere copy of some perfect world already in existence, our choices in this world mean something, they are real events. Indeed every experience is a creative act. Living itself is a sacrament shared in some way by the individual and God,—modifying both. And just because the whole of existence is not worked out and its outcome guaranteed, just because its spiritual and moral triumph may not be assured, the future is open. We are not only builders of the house, we are also in part drawing the plans that shall determine what sort of universe this is to be. Our wills count in the final summing up of things. We are not mere puppets. Our personal existence actually modifies the whole and it will not be as though we had not lived.

Human achievement in any other sort of world would be like striking an enemy whom someone else had captured and tied. There could be no meaning to human activity for which the future was determined, no victory in an existence in which there were no real fighting, no issue.

Now the God of faith is the symbol of that issue. As one has said, "God has become the object not the author of faith." And faith is not a matter of opinion about things that may not be proved, it is a moral judgment, that must be verified in experience. This the way the God-hypothesis may be demonstrated. We must will it so. Belief in God is almost to create God. It means that we must affirm the triumph of spirit. We must will to make this the sort of world a God would create. We must act on the hypothesis of the supremacy of the Unseen. We must become instruments for the achievement of the spiritual principle of evolution. We must be able to see and state that issue not in some abstract or etherial sense, but as it confronts us in the practical business of living. We are taking sides on this religious question especially when, confronted by the world's progress, we turn our faces toward the future or toward the past, and choose the larger, common good or the smaller, personal good.

People talk as though religion were a command on part of some arbitrary God that men be good. The opposite is nearer the truth. It is rather a demand on the part of men, in behalf of the right of their souls to life, that the Universe be good: that it be reasonable, that it neither mock or cheat us through our moral impulses, that it vindicate the ideals and conserve the values of our life's effort. It is the soul's moral challenge to the Universe.

The God-hypothesis, no longer a theory of first cause, becomes the criterion of all

spiritual living. It is an issue that none may escape, and towards which the unspoken attitude of our wills fixes our part in the great cosmic program, and in a very real sense goes to determine that program itself. It is the ballot which each man casts in the great cosmic referendum.

When therefore one says, "I believe in God" it means that he has seen life as a spiritual struggle for value and has taken sides with the Ideal. He is a militant idealist, to whom life is no longer a mere commercial scramble for things. He does not worship the spiritual far removed in some imaginary perfect world. Living itself becomes a spiritual fact. The idea of humanity becomes a divine idea. Instinctively he is guided right in the struggles of his own times where life and truth are battling for the future. One may not believe in God, and for policy's sake close his heart to the noblest enthusiasms of his age, he cannot be a reactionary nor a moral individualist. He cannot be afraid of that Destroyer whose name is Creation. One cannot believe in God, and love the "powers that be." Ye cannot worship "God and Mammon." To a man like Jesus, belief in God was not a dogma, but a moral issue. His prophetic work was to state that issue. Dare we face that issue now? That is the religious problem of the modern world.

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"If we could divest ourselves of a thought which possibly has no reality in it, we should perhaps grow to feel that the true priesthood of life could be exercised as well by women as by men, or even better. The priest that I would recognize—is the man or woman of candid gaze, of fearless heart, of deep compassion, of infinite concern."—*Arthur C. Benson, in From a College Window.*

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"And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy."—*Joel* (ii: 28.)

## Our Readers' Exchange

25 Beacon St., Boston, Sept. 8, 1912.

*Editor of* THE UNITARIAN ADVANCE:—

Dear Sir:—The time is at hand when, with the reopening of the colleges and universities, scores of Unitarian boys and girls will be leaving home to enter upon new and enlarging experiences. I should like to call the attention of the parents of these boys and girls to the fact that in many educational centers we have churches which are very glad of an opportunity to save young people coming from liberal households. And I venture to remind our ministers, from whose Sunday Schools and churches these young people are going forth, that here is an occasion of which they should avail themselves, to put these students into touch with the church in the college town. I wish that no Unitarian boy or girl might leave home for college without carrying a letter of introduction to the minister in the college town; or without being preceded by a letter from his parents, or home minister, or Sunday School teacher. All our ministers located in educational centers rejoice to receive such notification, and to do what lies in their power for the new comer. On behalf of our college town ministers I ask for this measure of co-operation on the part of our churches and people.

Faithfully yours,
HENRY WILDER FOOTE.

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*Editor of* THE UNITARIAN ADVANCE:—

In the August ADVANCE Prof. Bowen's comprehensive article on "Unitarianism and Pennsylvania" states that "Mr. St. John, in 1889, organized the present society in Pittsburgh;" this needs amendment. It was Dr. Jas. G. Townsend who in 1889 by his eloquent preaching called together the group of sterling souls who received me as his successor in 1891. Dr. Townsend's brief pastorate is by no means forgotten in Pittsburgh.

Sincerely yours,
CHARLES E. ST. JOHN.

# The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

*A Church for All the People.*

THERE is no one aspect of organized religion, at the present day, which is of more serious import, and is therefore causing more general observation and comment, than the failure of the churches of all denominations to win and hold the allegiance of the laboring classes of our population. When this circumstance was first noted by the more acute and clear-minded religious leaders of our time, the facts alleged were flatly denied by the great majority of churchmen, who in our age, as in every age, refuse to believe that criticism of so sacred an institution as the church can possibly be valid, and, like some strange breed of human ostrich, flatter themselves that, to stick their heads in the sand of ignorance and refuse to see reality, is a conclusive answer to the wild charges of heretics and visionaries. But all attempts to deny or to conceal the failure of the church to reach the workingman have by this time long since ended, for the fact is now become too patent to be denied even by a vestryman or a deacon, and is everywhere the burden of the "lamentations" of the modern prophet. Says Dr. S. P. Cadman, one of the leading Congregationalist clergymen of Brooklyn, N. Y.—"The absence of the working classes from the churches most democratic in theory, is a problem attracting the anxious thought of Brooklyn ministers." Says Dr. Stephen S. Wise, in words that have been widely quoted, "The alienation of the workingman from the church and synagogue is a tragic thing. The alienation has become hostility on the part of the workingman, and inert acquiescence on the part of the church. It seems that the church and the synagogue have no place or message for the toilers of the world." Says the "Christian Work and Evangelist," in a recent editorial, "One of the most serious and urgent problems before the church today is how to bridge the chasm between the laboring classes and the church."

And so I might go on indefinitely quoting testimony such as this from the greatest variety of sources. The fact of the matter is, as I have ventured to assert more than once, the church today in all of its branches and wherever located, is a *class institution.* This truth is forced upon our attention when we enter almost any one of the great churches on Fifth Avenue in New York, on Chestnut Street in Philadelphia, or in the Back Bay in Boston, where the congregations bear every evidence of wealth and exclusive social standing, and where a common workingman would find himself as much out of place as in the dining room of the Ritz-Carlton or in the salon of one of the leaders of the Four Hundred. We realize it when we study conditions in any one of our great manufacturing towns—such as Saco, Maine—Lawrence, or Lowell, or Fall River, Massachusetts—Troy, or Schenectady, New York—and find that the membership of the Protestant churches in these places is confined almost entirely to the manufacturers, directors and representatives and agents of the mills or factories, and the so-called "old families," to the practical exclusion of the thousands of operatives who comprise two-thirds or perhaps three-fourths of the total population. We see the same thing when we visit the rural districts, where religious democracy would seem to survive if anywhere, and discover that the churches have become so alienated from the working people of the countryside, that they are perishing from sheer lack of decent support Everywhere does it seem to be true that the church has been captured by what may be called, for lack of a better term, the capitalistic class of the nation, is controlled by the desires and interests of this particular class, and, like some club or social institution, is regarded as a private possession from the enjoyment of which the common herd is to be rigidly excluded! It is the "man with a gold ring and

in fine clothing," who is welcomed in our contemportry ecclesiastical "assemblies"; and the "poor man in vile clothing" who is despised. Christianity is no longer a "gospel for the poor," and no longer are its beatitudes bestowed upon the hungry, the thirsty, and the naked. Rather is it at the best a traditional habit, and at the worst a fashionable diversion, of the modern aristocracy of birth or wealth, and thus to be rightly classified as one of the many special privileges of the favored few.

The situation, however, is not altogether without hope. On the contrary, there are abundant signs that it is speedily becoming the fixed determination of the bravest and wisest religious leaders of our time that this deplorable state of affairs shall be ended forthwith, and the church in some measure restored into the hands of those to whom it was originally committed by the great Nazarene himself. Indeed, it is not too much to say that, in so far as we have any consuming spiritual purpose in this materialistic age, it is that of bridging "the chasm between the laboring classes and the church"; and in so far as we have any great forward or revival movements in this hour of religious indifference, they are all in the direction of stirring the interest and enlisting the support of the workingman. Every religious assembly passes resolutions affirming its interest in the welfare of the wage-earners, and pledging its support to their legitimate endeavors for self-improvement. Every denomination has organized its social service committee, and sends its fraternal delegates regularly to the great conventions of labor. Religious meetings are held by various home-missionary societies at the noon hour in the shops and factories. Special Sunday services are conducted in many churches for the discussion of the political and industrial problems of the times; and the leading spokesmen of the labor unions and Socialist locals are invited into the pulpit to deliver their message in its most uncompromising form. Settlement houses and chapels and institutional churches are established in the most congested sections of the great manufacturing centers, and dedicated to the especial service of the working people. Everything is being done, apparently, that can be done; "inert acquiescence" in the situation is no longer characteristic of the religious forces of the present day. And yet practically nothing is being accomplished! And all for the simple reason, as I see it, that *every endeavor on the part of the church to gain the allegiance of the laboring classes is based upon an essentially class-conscious interpretation of society, and therefore constitutes an aggravation rather than a cure for the existing evil.*

I can best describe what I mean by citing the instance of an undertaking which has been lauded, from one end of the country to the other, as the most successful experiment in winning back the interest and support of the common people ever achieved, and therefore as the solution of the vexing problem of the church and the laboring classes. I refer to the famous Labor Temple in New York. Here on the corner of 14th Street and Second Avenue, on the very edge of the East side slums, in a section of the city notorious for its general misery and moral degradation, was located a few years ago a conservative old Presbyterian church. Left high and dry by the receding tide of life upon which it had floated for generations past—or, to use a more correct figure, overwhelmed by the onsweeping flood of new life with which it knew not how to deal—this church was just on the point of disappearing forever, like many another before it, when along came that exceedingly able and courageous man, Rev. Charles Stelzle, Secretary of the Presbyterian Labor Commission. He proposed that the church should be passed over to his Commission, for one last struggle for survival—and eagerly was the transfer made by the trustees of the dying institution. Within a week the church had been dubbed "The Labor Temple"; and within a month the old building was a veritable hive of activity. Its doors were open every day and every evening; services, meetings, lectures, moving-picture shows, dances, festivals, were going on all the time; clubs, classes, societies, fraternities were organized; everything was aimed straight at the

struggling laboring-classes, who were the only people to be found in that particular community. And success was immediate! There seemed to be no trouble in getting the workingman to come into this church. Somehow or other, he felt that he was wanted here—and needed. He heard a message which was unmistakably intended for *him*—and saw a work which was unmistakably devoted to *his* interests. This was *his* church and he determined to support it. And therefore do we find the Labor Temple today prospering on the very site where, a few years before, under another name and in other hands, it was perishing; and demonstrating that the laboring-classes of our population are not irreligious in any sense of the word, but need and want the church as much as they ever did, and willing to respond when the brotherly endeavor in their behalf is made.

Now all this, in certain respects, is very fine. I should be the last to seek to impeach the leadership of Dr. Stelzle, or to minimize the very important work which is daily being done on the corner of 14th Street and Second Avenue. Nevertheless, I must record my firm conviction that, valuable as this undertaking is in itself, it does not constitute, in any sense of the word, a solution of the problem of the church and the laboring classes. The indictment which must be levelled against the great majority of our Protestant churches today, as I have said, is that they are class institutions, and by this I mean, institutions possessed by one particular class of the community —in this case, the upper class,—and run in the interests of this class. But what have we here in this Labor Temple, pray tell me, but a class institution, differing in no respect from the most exclusive church on upper Fifth Avenue but in the single circumstances that the class to which it appeals chances to constitute the lower instead of the upper stratum of the community? I want the laboring people in the church as much as anybody, and rejoice at any sincere and honest effort which is made anywhere to reach these people. But I insist that, if they can be gained only by creating an institution exclusively for them, just as we have countless institutions exclusively for the wealthy and socially elect, we have done nothing to solve our problem. We are robbing Peter to pay Paul—driving one disease out of the ecclesiastical organism only by implanting another of the same genus and equally fatal. What we desire, after all, is not the presence of the laboring classes in our churches at any cost—even of the banishment of every other portion of the community—but the rebuilding of the church on such broad lines that it shall appeal to everybody, high and low, rich and poor, capitalist and laborer. We want to destroy its pernicious character as a class institution. From this point of view, I contend that the Labor Temple falls as far short of our ideal in one direction as St. Thomas's, for example, in the other. If the poor man would feel out of place in the latter, the rich man would most certainly feel out of place in the former. And I cannot for the life of me see why the name, "Labor Temple," lifted high above the building in letters of blazing light, is not as great an offence against religious democracy, as if there should be lifted above some other church the name, "Capitalist Temple!" I object to any church being called specifically a labor church, and seeking its constituency exclusively among the laboring classes of the community. And I contend that such a church would receive as swift and terrible a denunciation from him who was glad to go to the home of Zaccheus the publican, and welcomed "a certain ruler," Nicedemus, into his band of disciples, as would any one of the rich and exclusive churches, of which we have been speaking.

Now just here, to my mind, is the reason why all the endeavors now being made by the church to win the allegiance of the workingman are unsuccessful. The church is going ahead on the supposition that society is composed of certain classes, and that an appeal directed to one class cannot reach and hold another class. Hence the special services, and special committees, and special chapels, and special churches! We are at bottom undemocratic—which means, in essence, that we "make distinctions among our-

selves," and, unlike God, are "respecters of persons." We do not believe, in our heart of hearts, whatever we may profess, that all men are the children of God and therefore equal heirs of his inheritance. We feel, somehow or other, that people are different—different according to the way they live, the amount of money they have, the kind of work they do, the race of which they are born, the social class to which they belong, etc., etc. We divide men into rich and poor, high and low, Jew and Gentile, bond and free; and we set the one class here and the other class there, and resolve, like the Jews and Samaritans of Jesus's day, that the one shall have no dealings with the other. Hence our churches for the rich, with their lamentations that working people never darken their doors—and their horror if by chance they ever do! And hence also,—and almost as bad—our Labor Temple on 14th Street!

Religion, if it has any appeal at all to the hearts of men, has a universal appeal. If the message of any particular church is adapted to only one particular class in the community, then that message is not a truly religious message; and if its work can attract the interest and hold the support of only one particular band of men and women, then that work also is not religious work. The true word reaches every heart, regardless of outward distinctions of rank or class, as witness the prophets of all the ages; and the true work appeals to an entire population, regardless of social grades, as witness the reformers of all time. The way to bring the working people into our churches is simple—namely, to establish there the spirit of democracy. We must throw wide our portals, free our pews, emancipate our pulpits, erase our boundary lines and level our barriers—and behold, all will "come into our courts with thanksgiving, enter our gates with praise." The true church is not the gorgeous Cathedral on Morningside Heights, nor yet the Jerry McCauley Mission on Water Street. It is the church where the minister, looking down from his pulpit, may see John Smith, the great railroad president, and beside him Tom Jones, the dry-goods clerk; in this pew Richard Black, the eminent lawyer, and in that pew Molly Brown, the stenographer; here James White, the wealthy woolen manufacturer, and there Matthew Green, the iron worker and prominent trade unionist; on this side Humphrey Wright, the rich banker, who will vote for Taft to save the nation, and on that side Ben Harvey, the zealous Socialist who will vote for Debs, likewise to save the nation. The true church will represent not a stratum but a cross-section of the social whole. It will be not a class institution, but a great brotherhood of democracy. It will be not a church of the rich or of the poor, of the capitalist nor yet of the laborer, but first, last and all the time a church of all the people.

In one of the most beautiful of the recorded prayers of St. Francis of Asissi, that perfect Christian, we find an enumeration of those for whom his Friars Minor are to care. The list is as follows—"all who are in orders, all priests, deacons, sub-deacons, acolytes, exorcisors, lectors, ostiairs, and all the clerics, all monks, all nuns, all children, all women and maidens, all poor and needy, kings and princes, laborers, peasants, servants and masters, all virgins, all continent and all married, all lay-people, men and women, all infants, children, young and old, well and sick, large and small, and all kinds of people, races and languages, all nations and all men everywhere, who are now or are to be!" This is inclusive even to the point of repetition—but it is none too inclusive for the true church!

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## ESSENTIAL IMMORTALITY.

When you learn to see in all pain the result of ignorance and the spur toward knowledge; when you recognize all punishment as remedial; when you come to feel the presence of the Eternal Spirit of all Life in your own heart, in the air you breathe, in the glance and handclasp of your friend, then you know yourself to be immortal and you give over the fear of a vanishing physical youth for the supreme joy of eternal spiritual youth, knowing this mortal life to be but the beginning of eternal opportunity for love and service.

MARION DUDLEY RICHARDS.

# Spiritual Sources of Civic Righteousness

*"Our God is Marching On."*

By Rev. Howard A. MacDonald,

*Minister of the Unitarian Church in Hood River, Ore.*

THE name of Abe Rueff of San Francisco has become a by-word of civic corruption, and this name like many others stands for a condition of things prevailing in the great cities of our land. In naming so shameful a name one feels a certain sense of depression; the sadness of the defeat of a human life. And inasmuch as this one man in a high station is representative of the character of hundreds of men in similar positions such a man brings also the feeling of a nation's corruption, a Republic's defeat.

It is a sad story. As an introduction to our theme let us review it briefly. Perhaps the seemingly most remote evil, yet the most subtle and menacing, is our Country's Plutocracy, whereby one half the immense wealth is controlled by one per cent. of the population; or to state it more clearly, one per cent. holds as much of the general wealth as the entire other ninety-nine per cent. The statement is made that, "Six men in America today could stop the wheels of all the most important industries." Also, "Fifteen million American wage earners receive less than four hundred dollars a year." Out of this condition come the many hindrances to government reforms—hindrances to the prohibition of liquor selling, Woman's Suffrage, parcels post, Indian protection, normal express and freight rates. Because a few men control the bulk of the wealth, legislation for the good of all in most cases is impeded, in some cases is made impossible. So charged has the atmosphere become with the power of money that men purchase men and men sell themselves to men, and justify themselves in such deeds. Lorimer stands to us as a pitiable example of this avaricious tendency, wherein a man largely without shame can stoop to a plane lower than the animals themselves. To continue the picture: we recall the ingenius and childish corruption in the Sugar Trust funds; the destructive manipulations of Standard Oil, and similar trusts; the scandals of the beef trust and the Insurance Companies; the panic of 1907 caused by individual crookedness; the big New York fire with the attendant discoveries; the late resignation of William E. Johnson with his unveiling of the infamous exploiting of the Indians; the White Slave traffic; the recent return to barbarism in the Italy-Tripoli war. Heavy on our souls hang these evils, as well as the evils of our slums, the woe of children's and women's lives ruined in mills and sweat shops, the greed and danger in cold storage practices, the treatment of criminals, etc.

As a part of all this and distinct from it is the present confusion, which sometimes seems to darken the picture. Every magazine article and book dealing with the situation takes a different view, each confident in its own statement of the case and its own remedies, and in some cases they are so acrimonious as to be unpleasant reading. In our present-day literature, the capitalist argues his side, the protectionist his, the free trader his, the compromiser his. We listen with the only two ears we have to the single taxer, the inheritance taxer, the corporation taxer, the income taxer, the Socialist, the advocate of government control, or government ownership, or commission government. On all sides factions are at war, Taft against the Insurgents, reformers against the reactionists, Democracy against the trust and the money powers, workmen against employers. Tariff reform is being demanded, Insurgency is making vehement protest, people are asserting their rights. With the same two small ears we listen to those who know, to those who claim to know, to those who do not know. We hear those with big names with many capital letters at the end, and to those with no names at all; we hear little men and big men; men with gentle voices and those with gruff

voices. At last we retract our disbelief in the story of the Tower of Babel. Chaos! Confusion! Darkness, brooding over all! Who knows where who stands! Who is who! World in a rage!

A little child, at some slight annoyance, in rage, throws himself on the floor, kicking and screaming, banging his head on the hard boards. In fear his mother sends for the physician, who rushes to the home in his automobile. The mother in tears, wringing her hands, takes him to the child who is nearly exhausted and near the end of his efforts. The doctor beholds the scene for three or four seconds, smiles, motions the mother into the next room, and laughing at her, says, "My dear woman, this is the most emphatic sign yet, that your son is fully awake to the world. This exhibition of rage points to a man with life enough to do something and be something. Be glad, then guide him into activity; his soul is awakening."

The picture of our social life is a sad one, the confusion in our minds is a terrible strain, yet out of this confusion great results are coming. Let us record some of them:—It may be true that Rueff of San Francisco, and the White Slave traffic in Portland cover our Pacific coast with ignominy, but the reforms following show the arousing of the better part of men and women. The unequal distribution of wealth has aroused the socialistic spirit of the world to inaugurate corporation and inheritance taxes, government ownership, reduction of tariffs, etc. So corrupt have politics become that people's power is sweeping our land, and coming so fast that the reactionary spirit of a Cardinal Gibbons is like a bubble. Bubbles burst. The trust crimes are arousing an unprecedented interest in anti-trust laws, and the prosecutions and the spirit of attack are prominent in our national politics at this time. The pure food law, workmen's liability laws, reclamation and conservation policies are conspicuous as present day benefits. Much is being done, much is being accomplished in response to the complaining and the confusion of the hour. Out from all this sad discovery issues the hopeful attitude. The signs of the times are the desire to do something, the progressive spirit, the determination to purify. "Forward is the watchword," and it rings in the nation's ears. Here, there, and everywhere warning voices are crying out. From North, South, East, and West, Alaska, Asia, Mexico, England conscience in ever clearer accent is demanding better days. Lights are shining everywhere into the darkness, higher ideals are in evidence; business, government, homes, civic conditions, are finding new forces to champion their causes. A better day is at hand.

What is the source of this sense of justice so strongly asserting itself? What the source of this universal demand that right shall win the day? What the secret of this inner power that holds men and spurs them on to civic righteousness? This spiritual force has always existed, and been an incentive in men's lives. In all ages it has aroused individuals, or companies, or nations to action. This sense of justice is a universal impulse, ever ready to act under incentive, ever ready in the hour of need. This impulse of right is native to the life of men, a part of the fabric of the universe. It is no other than the divine impelling-god in men and women. So let us have faith in the signs of our times, and find in them reasons of highest hope. However acrimonious the voices calling for reform, however narrow-minded, however gruff, however repulsive, however mistaken, or however gentle, however wise, however powerful, let us believe in them all as a response to this divine impelling. In the confusion of the hour, let us believe our God is marching on.

The claim is often made that the social problem is an economic one, and must be solved on economic lines alone. We are reminded of one of the Socialists' most characteristic maxims, "economic determinism" in which the cause of the present chaos and the cure are wholly economic. We need also to recall such recent charges as those of the labor leader who said that the toilers propose to abolish the clerical profession unless its members justify their existence from an economic point of view.

But a clearer vision is at hand, and So-

cialist writers, and economists and a few labor leaders are asking for a wider interpretation. Attention is being called to some of the past curses and their cures. Was our slavery problem solved on economic lines? Partly, of course, but not wholly. The anti-slavery cause was won because men with souls appealed to the souls of men, and aroused a moral sentiment in city, county, state, and nation, stirring the love of righteousness to the point of victory, thus ridding our republic of a nation's shame.

Another instance is the child labor problem in England, in which mill owners and the manufacturers had every economic incentive to continue the maiming, the ruin, the slaughter of little children. On the other hand with practically no economic reasons, but with conscience aroused, men of righteousness appealed to the conscience of the nation. Economics and morality together have won in England, and are winning in America. This is what the economists today are learning.

This seems to be a truer statement of conditons. In the solution of the mightiest world problem of the nineteenth and twentieth centuries, and the twenty-first, the great need is economic change, and evolution to an entirely new system of things, but that cause needs spiritual impulses, and indeed, will go at a snail's pace unless appeal is made to the conscience, and to the sense of right.

Does this not lead up to the thought of the splendid task of the church, a task that ought to appeal to every broad minded person? The church should beseech the legislatures for better laws, and something more; it should demand closer factory inspection, and more stringent child labor laws, and something more; it should say to the man forming the trust, "By all means make business your passion, and bring it to its highest perfection," and to him also it should add, "And something more." To the Socialist, and the single taxer it should say in encouragement "Go forth, brave men, transform others to your ways of thinking, put your theories to work, transfigure the economic conditions, but, but, fellow-workers all, there is more than this."

And what is this something more? It is something greater than all things economic, behind them, prior to them. It is the spiritual force of honor, of uprightness, of justice, of brotherhood. The church recognizes this moral awakening as of paramount importance, for when the innate sense of right is aroused, men and women go forth to make straight the way. When men's consciences are stirred, God, in the spirit of righteousness, goes marching on to greater culmination in his own divine purposes. This is the something more, and bigger than mere material circumstances.

In Harold Bell Wright's latest book, he has a fine lesson to illustrate the need of awakening to this something more. Jerferson Worth is the master business man, seeking every opportunity of turning circumstances into profit. One night he is left alone in the desert at the spot where he had found his adopted daughter, when she was an infant. Sadly he recalls that momentous occasion when she shrank from him, and with still greater sadness remembers how to this day, as a young woman, she avoids any close relationship. He is standing on an eminence surveying the great desert, into the reclamation of which he planned to put his money to bring more money. He beheld the sun about to sink behind the western wall; he watched the purple of the hills deepen and deepen, and the wondrous light on the wide sea of colors fade slowly away. Slowly the twilight sky grew dark, and into the velvet plain above came the heavenly flocks, until their number was past counting save by Him who leadeth them in the fields. Closing about him on every hand, coming dreadfully nearer and nearer, the black walls of darkness shut him in. In the cool mysterious breath of the desert, in the grotesque fantastic shapes and monstrous forms of the sand dunes, in the mysterious phantom voices that whispered in the dark, Jefferson Worth felt the close approach of the spirit of the land—the silent menace, the voiceless threat, the whispered promise. And there, alone, as the long hours of the night passed, the spirit of the man's Puritan ancestors stirred within him. In the silent naked heart of the desert, knowing

no hand but the hand of its Creator, which seemed to hold in its hushed mysteriousness the ages of a past eternity, he felt his life to be but a little thing. Beside the awful forces that made themselves felt in the spirit of the desert, the Might of Capital became small and trivial. He marvelled that he had dared dream of forcing the desert to contribute to his gains. And so at last it was given to him why his daughter, Barbara, instinctively shrank from him in fear.

He returned to his work, having come to himself; no more to live merely for gain; no longer to defy the very purposes of the Creator; he went back to a different world to enter into the ideals of his daughter, to live out her dreams for the desert, to become an avenue for the marching spirit of our God.

The more adequate laws now being enacted and their enforcement; the measures to prevent the concentration of wealth; the government control of land and power, the government ownership of those industries in which the people as a whole are interested—all these are good, and signs of promise.

But we would look deeper and record the spirit beneath these surface changes—the aroused spirit of human souls, new forces brought to bear, high motives urging us all, and inward impelling, a tremendous irresistible impulse onward, upward to better days. These are the spiritual sources that give rise to civic righteousness. All this means that God is marching on and coming into his own. God's own dreams are being fulfilled.

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## NEW ENGLAND LETTER.

The customary shifting of scenes has taken place at 25 Beacon Street during the past season. The most conspicuous change in this respect is the removal of the office of the publication department to the first floor where it will share space formerly occupied by the Sunday School department. The former offices of the publishing department are to be occupied by the stenographic force, thus affording any who may seek the seclusion of the library, an atmosphere more conducive to studiousness than has previously prevailed. The publication department, by the way, is to bring out very soon several books which promise to be of genuine interest. One is an anonymous volume entitled "How a Modern Atheist Found God." A second from the pen of Dr. James T. Bixby is entitled "An Open Secret," while a third by David Starr Jordan of Leland Stanford University is named "The Unseen Empire." This last book is a development of an address which President Jordan gave a year ago before a meeting of the Ministerial Association at Boston and contains an unusual amount of startling and significant material bearing upon international relations, especially the nations of Europe. Changes in the administrative staff at our national headquarters are few. The most conspicuous among these, however, the addition of Prof. Edwin D. Starbuck, to the department of religious education ought not to be passed without a word of recognition. Prof. Starbuck was at his desk on September 1st familiarizing himself with certain details and becoming acquainted with any who chanced to be in Boston at that time. He greets his visitors with a quiet and cordial reserve and you feel that you are in the presence of one who can speak with authority regarding the fundamentals of religious education. His calendar of speaking appointments is filling very rapidly. Among his early October appointments is one to speak at the meeting of the South Middlesex Federation in Billerica on the 6th of the month. In a communication presenting their new colleague to our churches not long since Dr. Eliot and Mr. Lawrance spoke of Prof. Starbuck as follows:

Dr. Starbuck is one of the few religious educators of the first rank in America. He is a graduate of the University of Indiana, took his Master's degree at Harvard, was made Doctor of Philosophy at Clark University, and afterwards studied in the University of Zurich. He is the author of a standard work on "The Philosophy of Religion," and has written largely for philosophical and educational magazines. He is a member of the leading educational and philosophical societies of the country. In the Religious Education Association he is secretary of the Department of Universities and Colleges. He was for a time assistant professor of education in Leland Stanford University, and has been for six years professor of philosophy in the University of Iowa. He is a birthright member of the Society of Friends, but has for several years been an active supporter of the Unitarian church in Iowa City. He is thus fitted by training and by close sympathy with our work and ideals to become a leader in our educational movement.

It is altogether too early to announce any programme in connection with the churches of Boston and vicinity. A few of the suburban churches have reopened their doors, but little can be accomplished in Boston until the return of parishoners about October first. The few churches which have remained open during the summer report most encouraging services and large attendance. This is especially true of The First Parish in Dorchester. This church has not closed for many years, and having made a practice of inviting some of the most influential ministers in our fellowship to occupy its pulpit during the summer months it

has created a habit of church going among Unitarians of Boston during the summer. The most notable addition to the list of Boston ministers is the acceptance by Rev. Sydney B. Snow of Concord, N. H., of an invitation to become the Associate Minister of King's Chapel, Mr. Snow graduated from Harvard College about ten years ago and later from the Divinity School. Upon entering the ministry he went directly to Palo Alto, Cal., from there to Concord, N. H. He is eminently well fitted to share the work at King's Chapel which is becoming greater than Mr. Brown wishes to carry unaided, and his many friends in Boston will welcome Mr. Snow most heartily. So far as public announcement is concerned, affairs at the Second Church in Boston are at a standstill. Until something definite with reference to rebuilding has been decided, the services of the Soceity will be held in Jacob Sleeper Hall. Among the summer changes in the ministry of churches, have occurred the installation of Rev. C. B. Ames as minister of the church in Belfast, Maine, and the invitation of Rev. R. C. Douthit to become minister of the church in Petersham, Mass. Summer meetings at the Wiers, N. H., met with even greater degree of success than was anticipated by the management. It may not be considered advisable to institute a "Wiers reunion" during the winter but the summer gatherings developed a "spirit" all their own which amply justified all the effort put forth in arranging for them. The event which for ministers, and indirectly for churches, gives the year its opening push is the Ministers Institute, to be held at East Gloucester, Mass., from the 23rd to the 26th of Sept. The programme promises much of interest and value, and its contributions are confined wholly to ministers of our own fellowship. After this event we will all stop playing and get down to the serious business of the year.

ALSON H. ROBINSON.

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## THE MIDDLE STATES LETTER.

As the chronicle of the early summer in our parish annals is a book of exodus that of the early autumn is a book of Genesis. May the winter bring a book of numbers to all the makers of liberal religious history in our churches.

The ministers have been widely scattered during the vacation months. Dr. Collyer summers in New England with East Gloucester as a favorite abiding place. Mr. Slicer has been at his summer home on the Rhode Island coast at Little Compton. Dr. Wright has summered in Canada. Mr. Holmes and Mr. Dutton spend their summer on the Maine coast, the former at Kennebunk Beach and the latter at Mount Desert. Mr. Lathrop spent the vacation days in California. Dr. Brundage and Dr. Goldsmith have both been abroad. Mr. Hunt was at Duxbury, his former parish. Mr. Barrow was at Meadville. Mr. Swisher and Mr. Huseby were at the summer school at Ann Arbor. Miss Padgham was at North Woodstock, N. H., and Mr. Fairley also in New Hampshire. Mr. Greenman's summer has been one of sickness and convalescence in a Staten Island hospital and at his summer home in Harvard, Mass. Mr. Wilson has had sickness and sorrow in his home. Mr. Harvey and Mr. Wiers were at their homes, the former engaged in his summer work with an interseasonal vacation, the latter planning to build a home and interleaving brief vacations in New England. Mr. Ives has been busily at work laying the foundations of a new and important development of church work which we hope to report fully ere long.

Among the most important phases of our summer work is that at Chautauqua which its moving spirit, William Channing Brown, thus describes:

"Unitarian Headquarters at Chautauqua, N. Y., has continued its activities throughout the summer as part of one of America's most unique and influential institutions. The services of preaching and worship on Sundays, the Conferences on Wednesday evenings, the free circulating library loaned by the Post Office Mission, the distribution of the A. U. A. free tracts; these have helped many people in one way or another. The hospitality of Unitarian House has helped in the promotion of friendships and social life. Receptions in honor of two Chatauqua visitors, Dr. Francis G. Peabody and Dr. David Starr Jordan were enjoyed by many people. A meeting of Alliance women on July 31st drew together a company representing many sections of the country.

The significance of Unitarian House lies not in its size and following, for these are yet small, but in its prophetic function. Here it stands opposite the Hall of Philosophy, one of the two great auditoriums where the thousands come for lectures, recitals, concerts, worship and preaching, and it is the prophet of the essential thing which Chautauqua is becoming. It stands for the interpretation of life which these people will adopt. Consciously or not this great American movement is driven in our direction in thought and life. Chautauqua is no longer the tentative movement for the promotion of culture and evangelical religion which it was thirty years ago. The summer schools alone call together 3,500 students and maintain a faculty of more than 100 teachers. Physical Chautauqua has become a summer city with a large population and enormous activity. The intellectual emphasis is on science and all branches of knowledge and social betterment in all its branches.

To have a real part in this living, throbbing, eager life centering about a growing institution is the helpful function of Unitarian Headquarters in Chautauqua."

The Church of the Messiah sends an interesting budget of news items:

"We open on the 29th. During the summer, our chapel has been wholly rebuilt and enlarged in the interior, and a new heating plant installed. We now have a large auditorium, seating about 300 people, with stage, dancing floor, etc.; a large kitchen and sewing room;

class-rooms for the Sunday School; a reading room; and a handsome study for the minister, with a smaller one for his secretary. Two large busts—one of Channing and one of Luther—have been donated for the auditorium, and mark the beginning of an extensive scheme of wall-decoration. Our new organ, costing $20,000, comes from the factories of the Hutchings Organ Company this month, and will be set up and ready for use some time in October. It will be one of the largest and best appointed instruments in the city. A *third* Memorial Window,—*No. 2* in the series—was presented to the church this summer, and will be dedicated in November. Dr. Collyer spent the summer at East Gloucester, and returns to the winter's work—and to the celebration of his *89th* birthday in December next in excellent health."

Rev. Charles A. Hodges has resigned his pastorate at Troy to resume his work as a teacher. He will be connected with a boys' academy in New England, retiring from the active ministry but not from the fellowship.

Rev. Albert Levitt has accepted a call to the Willow Place Chapel, Brooklyn. Mr. Levitt graduated from Meadville two years ago, took post-graduate work at Harvard and has been a student at Columbia the past year, where he will continue his studies.

Rev. William Sullivan began his active Unitarian ministry in Schenectady in September with an abounding measure of good wishes and the assured trust of hosts of friends.

Plainfield where Mr. Nickerson served so faithfully and well so many years is seeking a new leader.

Ridgewood is continuing its aggressive policy and is building a parsonage.

The Elizabeth Alliance—the Antoinette Brown Blackwell Branch—has issued a program for its coming year of semi-monthly meetings which is most attractive. The general theme is "Social Welfare" and among the speakers are representatives of the local Day Nursery, the orphan asylum, the anti-tuberculosis society, critic teachers of the Normal School, the Principal of the High School, the City Attorney, the Assistant Probation Officer, a former President of the State Federation of Women's Clubs, the President of the International Sunshine Society, the State Commissioner of Charities and Correction, and our good Unitarians, Mrs. Blackwell, Miss Low, Mr. Sullivan and Mr. Holmes. During the summer the church kitchen has been enlarged. On September 23rd a kindegraten was organized.

The Poughkeepsie movement gains in strength and ambition. A series of three Sunday evening services will be held in October with Mr. Holmes, Mr. Wiers, and Mr. Slicer as the respective preachers. The monthly Sunday morning services which are held on the first Sunday of each month are under the charge of Rev. Henry Wilder Foote who will be the preacher for October. Rev. C. F. Dole will preach in November, Mr. Dutton in December, the new secretary of the Middle States Conference in January, Mr. Wiers in March, Mr. Lathrop in April and Mr. Holmes in May.

The Middle States and Canada Conference will be held this year in Toronto on November 19, 20 and 21. The program has been planned as follows but acceptances have not been received from all the speakers so this may not be its final personnel. The first afternoon, Tuesday, will be devoted to the Alliance meeting at which Mrs. Davis will be one of the speakers. That evening there will be a platform meeting setting forth the ideals and principles of Unitarianism. Pres. S. A. Eliot will be one of the speakers and it is hoped that Rev. U. G. B. Pierce will be the second. Wednesday morning will be devoted to business which will be followed by an address by Rev. J. T. Sunderland on "Issues of Religion at the Present Hour." The devotional service will be conducted by Rev. Felix Taylor of Hamilton. The afternoon will have for its topic: "The World Range of the Liberal Faith" with an address by Rev. Charles W. Wendte of Boston. The evening meeting will have as its general theme, "The New Unitarianism" with addresses on "Its New Theology," "Its New Individualism," "Its New Social Impulse" and "The New Parochialism," with such makers of the new Unitarianism as Mr. Boynton, Mr. Applebee, Mr. Holmes and Mr. Griffin as speakers. The last morning will be given to a Religious Education Institute with Mr. Lawrance and Prof. Starbuck as the speakers.

EDGAR SWAN WIERS.

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The Russian troops in Persia have been guilty, among many other atrocities, of an act of barbarous vandalism in the wanton destruction of the most famous and beautiful Moslem shrine in all Persia, that of Imam Riza at Mashad. Imam Riza for 1100 years has been to the Persian Moslems the holiest spot in the world outside of Mecca. It contained a priceless collection of the ancient Persian literature, including what were claimed to be the original writings of Mohammed. Presumably this collection has been destroyed by the ruthless and ignorant Cossacks. The shrine itself, with the mosques and minarets grouped about it, formed one of the loveliest architectual groups in the Mohammedan world. The vaulted domes were of choice turquoise tiles, the delicate minarets were embossed with gold. The shrine was also reported to possess a very rich store of jewels. During all its history this place, because of its sanctity, has been untouched by war, and until the other day had never been profaned by the foot of the unbeliever. The Russian troops made a sudden and unexpected descent upon it; killed, wounded or made prisoner every man found in its precincts, and are reported utterly to have destroyed the buildings. The effect of such a ferocious and uncivilized attack upon a religious shrine will only be to intesify the bitterness of Moslem hatred for Christianity, especially as it follows the hanging of the Sheik-Ul-Islam,—the religious head of Persia,—for his adherence to the Nationalist cause.

# Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH,

*Secretary of the Western Unitarian Conference.*

THIS new department is the logical sequel of the merging of the *Western Conference Unitarian* with the ADVANCE. Primarily this space will be devoted to "news." The *Western Conference Unitarian* was established because the need was felt of some direct medium of communication between the secretary and the churches and between the churches themselves. There was a demand for notices and reports of state and district gatherings and for some means of circulating occasional appeals or high utterances among all the widely scattered churches of the Central West. That need remains and is henceforth to be met by this department. The conviction grew that the demand for local news and the sense of local pride in a Conference publication were not sufficient to justify the extra expense and labor of a separate denominational paper. It was found to make undue demands upon the time and strength of the secretary and to have its dangers of provincialism and of too great localization of purposes and ideals which are broad as our church itself.

Overtures were therefore made to the owners of the ADVANCE for a merging of the two publications. It was felt that the spirit of the ADVANCE was akin to the spirit of the Western Conference and that by union with it we could more effectively serve the cause we both are pledged to. We would have our paper progressive, fearless, radical, outspoken, representative of the adventurous side of Unitarianism, ready to "prove all things" and to "follow the gleam" wherever it may lead. We do not forget the necessity of "holding fast" to the organic connections with the life of the past. But we conceive our distinctive mission to be obedience to the vision of today.

We believe that this union will give to the ADVANCE a broader base in our denominational life, making it more widely representative of our churches and less the individual expression of its editors. For some time to come the contribution of our churches outside New England to the common cause must come through the new types of thought and life developed to fit the new conditons rather than in adding largely to our numbers. This is the mingled weakness and strength of the churches of the Middle West, but it makes their contribution distinctive. Manifestly this variety of church life, with its new aspirations, visions and enthusiasms the ADVANCE may effectively mirror, bringing a real contribution which shall be the complement to the contribution of our longer established, more conservative and more traditional New England churches.

For the churches of the Western Conference it means not a losing of the old individualism and independence, but rather a quickening of this through the wider contacts and the keener sense of common enthusiasms and loyalties.

## NEWS FROM THE FIELD.

*Lithia Springs Chautauqua.* Secretary Smith spent the last week of August at Lithia Springs, conducting a Nature Study class and preaching on September 1st. Friends of Lithia in all parts of the country will be pleased to learn that the assembly there paid expenses this year, the first in several seasons, and that next year's session is assured, since $1,000.00 worth of season tickets were subscribed for before the end of this year's meetings. Permanent local support seems better assured than ever before as the list of stock holders grows and more cottages are built.

This assembly still clings to the original Chautauqua idea and has its regular class work every forenoon. This consisted of *Kindergarten* in charge of Miss Edna Miller and Miss Grace Worley; *Physical Culture Classes* under Prof. U. G. Fletcher; *The Bible in the Light of New Discoveries*, a series of lectures by Dr. Camden E. Cobern of Allegheny Col-

lege; *Domestic Science,* in charge of Dr. Carolyn Geisel of Battle Creek; and *Nature Study* in charge of Rev. E. C. Smith.

It being Presidential Year we had a Democratic Day, with Judge Dunne of Chicago as the chief speaker; a Republican Day, with ex-Senator Mason as the star; and, true to Lithia traditions, a Prohibition Day with addresses by Rev. A. H. Harnley of the Anti-Saloon League, Hon. Robert H. Patton and Col. John Sobieski representing the Prohibition Party. Miss King, of Terre Haute, Ind., presented the cause of Woman Suffrage at an evening session. Prof. S. G. Davenport of the State University was the speaker on Farmer's Day. Col. John Sobieski, the platform manager in the earlier years of Lithia history, gave several stirring addresses on the reforms of the day, a beautiful tribute to Frances Willard and thrilling camp-fire stories of the war. Dr. Geisel gave evening lectures on "The House Fly" and "Pure Milk," illustrated by remarkable moving pictures specially prepared for the campaign for good health. Bishop Thoburn gave reminiscences and sermon lectures based on his fifty years in India; Pastor Tenney of Battle Creek voiced the gospel of health and gave readings illustrated by crayon drawings by his son; Prof. Wetzel of Yale, the platform manager, read Dickens' own arrangement of Nicholas Nickleby, gave Browning selections to the C. L. S. C., interpreted the book of Job and gave popular selections on evening programs. Musical and dramatical programs were rendered by local talent and moving pictures, including several reels of biblical subjects, were shown nearly every evening.

Of special interest to our readers were "The Interdenominational Day" exercises in which men representing ten different branches of the Christian Church told in ten minute addresses why they delighted to labor in their particular corps of the Christian army. With one exception the speakers were pastors or members of local churches and the first speaker was a Catholic priest. In a small way it was a real day of Pentecost, for each "heard in his own tongue."

*The State Conferences.* The month of October sees a rapid succession of State Conferences which this year occur in the following order:—

Iowa—at Des Moines, Oct. 1, 2, 3.

Minnesota—at St. Paul, Oct. 3, 4.

Illinois—at Urbana, Oct. 7, 8, 9.

Michigan—at Grand Rapids, Oct. 15, 16, 17.

Missouri Valley—at Lincoln, Neb., Oct. 21, 22, 23.

Wisconsin—at Madison, Oct. 21, 22, 23.

The secretary of the Western Conference and some representative of the American Unitarian Association (this year Rev. William Channing Brown) usually appear at all these meetings. This year it is significant that three of these state meetings, namely Iowa, Michigan and Wisconsin, are joint meetings with the Universalist state organizations. This is a new adventure for Michigan and Wisconsin, but has been tried in Iowa before with satisfactory results. The forenoons and a part of the afternoons are given up to business sessions of the separate organizations, while the evenings are devoted to "joint meetings" in which topics of general interest are discussed. The principal features of the programs so far as reported to this office are as follows:

*Iowa*—Tuesday afternoon, Oct. 1st, is devoted to a Ministers's meeting at which Dr. George R. Dodson of St. Louis will discuss "Pragmatism, What it is, and what it is not." Rev. A. R. Fiske of Galesburg, Ill., will lead the discussion. In the evening Mr. Dodson will preach, his subject being "The Life that maketh all things New." Wednesday forenoon the Unitarian contingent will consider "Our Missionary Work," Rev. Ernest C. Smith treating "Field and Motive" and Rev. William Channing Brown "The Apportionment Plan." In the afternoon the Unitarians will discuss the question "Is it Possible to Make the Ethics of Jesus the Controlling Principle in Modern Life?" Rev. H. H. Burch of Humbolt will state the Historical Problem, Mrs. Hitchcock of Osage will give Tolstoy's Answer, Miss Rowell of Des Moines Nietzsche's Answer, Rev. Everett D. Martin of Des Moines the Conventional

Answer of the Church and Rev. R. T. Van Tassel of Sioux City will speak of the Kingdom of God.

In the evening Rev. Marion Shutter, D. D., of Minneapolis, will preach on "The Everlasting Gospel."

Thursday forenoon the matter of a state paper and of Relations to the Western Unitarian Conference and the American Unitarian Association will be discussed.

Thursday afternoon a joint meeting will be held with the following program: Discussion, "The Church as a Vital Force in the Community." Mayor James R. Hanna will preside. The Church as an Intellectual Power, Rev. Joseph F. Newton, Cedar Rapids; The Church as a Moral Power, Rev. Henry H. Schumacher, Iowa City; The Church as a Spiritual Power, Rev. Effie K. McCullum Jones, D. D., Waterloo. At six o'clock a dinner will be served in the church dining room with after-dinner addresses by Rev. Jennie L. Bartholemew, Dr. Adele Fuchs, Rabbi Eugene Manneheimer and Rev. A. M. Judy.

*Minnesota.* On Thursday evening, October 3rd, Rev. George R. Gebauer of Duluth will preach the Conference sermon, his subject being "Religious Inheritance and Spiritual Progress." Friday morning there will be reports from the churches, welcome by Charles W. Ames, address on "Men's Clubs in the Church" by Mr. F. B. Tiffany and an address by Rev. Risto Lappala, our Finnish Missionary at Virginia. In the afternoon Rev. Ernest C. Smith of Chicago will speak of "Our Missionary Motive and Our Missionary Field" and Rev. William Channing Brown of Boston will speak on "Why an Apportionment Plan, and How it might Help."

The evening session will be devoted to "The Modern Church" (a) Source of Spiritual Life, Rev. Paul Dansingberg, St. Cloud. (b) Centre of Social Life, Rev. W. M. Backus, Minneapolis. (c) Force in the Reform of Society, Rev. Ernest C. Smith, Chicago.

*Illinois.* The provisional program is as follows: Monday evening Conference sermon. Tuesday forenoon President's Address, Rev. J. H. Mueller; Missionary Addresses by Rev. Ernest C. Smith of Chicago and Rev. William Channing Brown of Boston. Tuesday afternoon. In charge of Woman's Alliance. Tuesday evening, Platform meeting. Rev. W. Hanson Pulsford of Chicago will speak of "The Religion of Science" and Rev. Fred V. Hawley of Chicago of "The Natural Law of Prayer." Wednesday morning the topic will be "The Function of the Church in the World of Today," Dr. A. J. Todd of the Department of Sociology of the University of Illinois. Wednesday afternoon, Minister's Conference on "The Value of Bergson to Liberal Theology."

*Wisconsin.* The Conference will open Monday afternoon with a joint Minister's Meeting. Rev. C. F. Niles and Rev. A. C. McHenry will speak on "The Church's Mission." It is hoped to have Dr. Marion Shutter of Minneapolis for the evening meeting. Tuesday forenoon will be devoted to separate business meetings and a joint session at 11 o'clock with sermon by Dr. Carter of Racine. The afternoon will be given to further business session with reports on Alliance, Young People's and Sunday School. At the Platform Meeting in the evening Richard Lloyd Jones will speak on "Practical Piety" and Rev. Walter C. Greenman on "Symbolism in Present Day Religion." Wednesday forenoon will see further business sessions, the afternoon will have a joint session devoted to "The Church and its Young People" and the evening will bring addresses by Rev. Jenkin Lloyd Jones, Rev. T. B. Fisher and Prof. E. A. Ross.

*Ohio.* Our Youngstown church is much disturbed over the resignation of its minister, Rev. Horace Westwood, to accept a unanimous call to the leadership of our strategic missionary church at Winnipeg, Manitoba. An effort was made to have Mr. Westwood reconsider his resignation, but he was too far committed to Winnipeg to make this possible. Under his leadership the Youngstown church has made large progress towards self-support and has made itself felt as a vital factor in the community. Our young church at Dayton has convictions and a vision with regard to Religious Educa-

tion. It also has a program. Write to the minister, Rev. T. H. Marshall, for a copy of the pamphlet containing a clear statement of conviction, vision and program.

*Michigan.* The church at Jackson has sold its church building to a Fraternal Order. The next step for the church has not yet been decided upon. All Soul's Church (Unitarian and Universalist) at Grand Rapids is to entertain the joint Convention of Unitarians and Universalists October 15th-17th. This was a logical and inevitable step, since our Michigan State Meetings for several years have been this in fact, though not in name. It is fitting that the first acknowledged joint meeting should be in a Union Church.

*Illinois.* Two churches, those at Quincy and Hinsdale, open the season looking for pastors. Services were continued through July at the Memorial Chapel in Chicago, since which time Mr. Pulsford has been using his vacation time for short trips. Services were resumed September 22nd. Mr. Hawley and his family spent the summer at Penwater, Mich. Services at Unity Church were resumed September 8th. Dr. Morse of the West Side Church spent the summer at the family home in Ithaca, N. Y. Her marriage to Rev. Newton M. Mann on August 20th has been announced. The Third Church opened with the last Sunday in September. Rev. C. A. Polson, pastor of our church at Sheffield, spent the summer in Sweden, his old home.

*Iowa.* Owing to the resignation of Rev. Robert E. Ramsay on July 1st the Davenport church faces the task of selecting a minister. Keokuk allowed no interval between the departure of one minister and the coming of another. Rev. C. F. Elliot, formerly of Quincy, has moved to Keokuk and began his pactorate there September 15th. Rock Rapids, after some years of lay services, is to have a minister of its own, Mrs. Lillian Saxe Holmes.

*Missouri.* We have learned to look with interest for the announcements made each Fall by Rev. George R. Dodson of the Church of the Unity, St. Louis. These announcements are now in hand and include notice of a course of lectures upon the Book of Acts for the Sunday Morning Class of Young People and the Syllabus for a course of twelve lectures on "The Philosophy of Henri Bergson" to be given at the Sheldon Memorial under the auspices of "The Unity Club of the Church of the Unity" and "The Adult Class of the Ethical Society."

*Oklahoma.* Rev. C. J. Harris, late of San Diego, Cal., has taken charge of the work at Oklahoma City, holding his first service there September 15th. In his three years at San Diego Mr. Harris won an unusual place in the esteem of his fellow ministers as is evidenced by the following resolution of the Ministerial Union of San Diego.

"Resolved, That we learn with sincere regret of the resignation of the Rev. Clarence J. Harris, pastor of the Unitarian church. During his pastorate in this city he has come into unusually close and fraternal relations with the ministers and Christian workers, and has been held in affectionate esteem by them.

"His ministry here has been of such a character as to dispel prejudice and make for Christian unity. He has been a leading force and a helpful presence in all works of human service in this city. We commend him most heartily to our brethren in any city to which he may go.

"By order of the Ministerial union,
"WILLARD B. THORP,
"CHARLES E. SPALDING,
"A. LYLE DEJARNETTE,
"Committee."

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"Let you and me remember this. How much can we do,—a single man, a single noble woman,—with that life of natural religion! He who goes through a land and scatters blown roses may be tracked next day by their withered petals that strew the ground; but he that goes through it and scatters rose seed, a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and as a heritage for his daughters and his sons. So let you and me walk through life that we shall sow the seeds of piety and of morality, to spring up fair as these blossoms at my side, and rich as the bread which is food for all the nations of mankind.—*From "The Transient and Permanent in Christianity," by Theodore Parker, Centenary Edition.*

## OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association*, 25 *Beacon Street, Boston, Mass.*

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

### The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

### Unitarian Sunday-School Society

Founded in 1827. Incorporated in 1885.

*President*, Rev. William I. Lawrance.

*Treasurer*, Mr. Sanford Bates.

### National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to The National Alliance, 25 Beacon St., Boston.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

### Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.


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*WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:*

*We believe that to love the Good and live the Good is the supreme thing in religion:*

*We hold reason and conscience to be final authorities in matters of religious belief*

*We honor the Bible and all inspiring scripture, old or new:*

*We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:*

*We believe in the growing nobility of man:*

*We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:*

*We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:*

*We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:*

*We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:*

*We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.*